2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Verse 1. *Mâ jeǧmed* means "that which adheres (sticks) and colors." The Bedouins prefer coffee which leaves dark-yellow stains on the white cups. The wild geese are called *maḥâdîb* from their fat bulging backs. 2. The roasting is finished when the fine drops resembling sweat disappear from the coffee beans. 3. Through prolonged use the inside of the mortar becomes very shiny, as does the spot outside pressed by the knees of the person working the pestle. *Jeʿi*, the mortar bows because the beater inclines it from side to side when shaking off the coffee that sticks to its sides. *Dubb ad-dahr* means "as is the custom, life long." 4. *Čaffat aṣ-ṣîn* is the inside of a porcelain cup, *wars* (or *kurkub*) the plant from which the yellow dye is made. *Šfûf* was explained to me as lips, but it can also mean the stuff for a dress. 5. The first cup should go to the *ʿaẓîd*, or leader of the troop. *Mafras* signifies the spot where the enemy's horses were repulsed when trying to free the captured herds. 6. *Ẓabṭâb* is the term applied to the warriors mounted on horses. If the enemy attack a migrating tribe they are opposed by the *salaf*, a troop of horsemen who attempt to drive them from the camels which carry the tents, household goods, supplies, and women and children. If the enemy is numerically stronger, the troop opposing them may soon be scattered, in which case only the bravest will persist in defending the camels of the different families. 7. The owner of the tent, who sets meat before the hungry fighters on their return from a raid, is entitled to the most coffee. 8. *Wafel* is the twice-boiled coffee, which not only leaves no dark-yellow stains on the white porcelain but is almost wholly gray, *ḥâb*. It is good enough for such visitors, *mela*, as press, *rappâṣe*, into the men's compartment. Although they see that they are depriving the more esteemed guests and the tired fighters of their places, and that the host looks at them with an unfriendly eye, yet they do not leave the tent. At last the short stick, *miʿlâb*, such as is used for urging on and driving away the donkeys, must be applied to them. 9. If the alarm cry is sounded, a true Bedouin instantly arms himself with his best weapon and runs to help, *jîfaʿ*, his attacked countrymen, but a samp of the sort just described will only snatch up a thick stake used for poking the fire, *miṣlâb*, thinking he can scare the enemy with that. *Sâheǧîn* (or *târečîn*) *al-muwâǧîb* are those who are unmindful of their duties towards their clan and tribe and are conceited braggarts, *ḥbârîn al-anfas*.